





7/12

Souvenir of Dedication St. Ignatius Church

September 16, 1917.



The Most Reverend George W. Mundelein, D. D., S. T. D.,
Archbishop of Chicago.

A. M. D. G.

SOUVENIR ALBUM

OF THE DEDICATION OF

SAINT IGNATIUS CHURCH

ROGERS PARK, CHICAGO, ILLINOIS

SUNDAY, SEPTEMBER 16, 1917

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PARISH AND A DESCRIPTION OF THE NEW CHURCH



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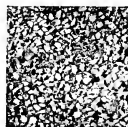
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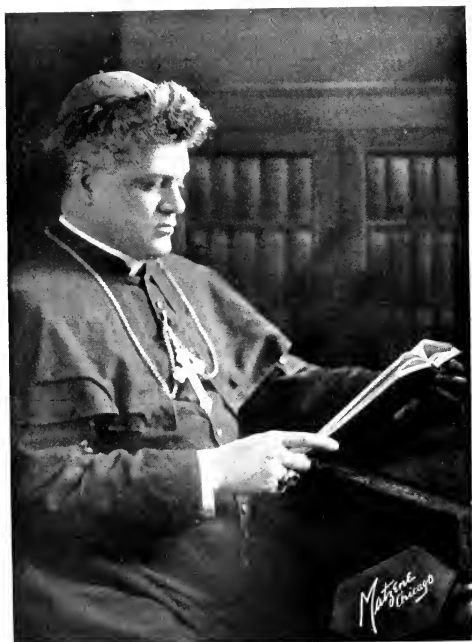
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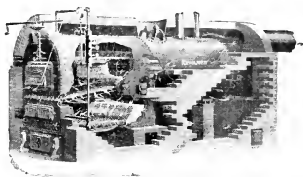
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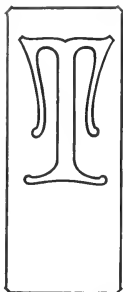
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HE Parish of St. Ignatius was formed when the property extending along Sheridan Road, from Devon to Hayes (now Loyola) Avenues, was purchased by the Jesuit Fathers March 9, 1906, for the site of the future Loyola University.

The first building erected was the Parish Church, a frame structure, with a seating capacity of four hundred, built in the mission style. The rectory was attached to the church and both occupy the southern end of property fronting on Sheridan Road between Loyola and Devon Avenues. The architects were Prindiville & Egan. Cost, \$25,000.00.

The first Mass, a Low Mass, was celebrated February 24, 1907, at 8:30, the Reverend H. J. Dumbach, S. J., Rector of St. Ignatius College, being celebrant. The second Mass, the same day, was offered by Reverend Louis Kellinger, S. J., who had been appointed pastor.

At the first Mass there was an attendance of 225, and at the second Mass about 375, the vast majority being friends of the Jesuit Fathers, attending as a sign of their good-will.

The number of families within the parish lines was seven.

During the first few months, instead of pews, common benches borrowed from the students' chapel of St. Ignatius College were used. The approach to the Church was across a sand dune over which a temporary sidewalk had been built. A number of the gentlemen of the new parish took measures to beautify the grounds during the summer of the year 1907, and the ladies of the parish held meetings to devise means for the purchase of pews. A Social and Card Party, arranged by the ladies who worshipped in the new church, furnished the funds for the pews. The middle altar had already been donated as a Memorial to Catherine Culliton Ahern. Other donations were made, such as statues, carpet for sanctuary, side altars, church bell and small organ, altar vessels, while the rectory was furnished by the constantly increasing friends of the new Church.

The boundary of the original parish extended south to Devon Avenue, east to Lake Michigan, north to Columbia Avenue, west to Southport, thence south along the east side of the street to Albion Avenue and west on Albion, the western limits not being defined. From seven families, the parish grew in a year and a half, to thirty families, the attendance at all the Masses increased and the number of those who approached the Sacraments was proportionately multiplied.

The rectory was used during this time as headquarters for the Missionary Fathers, among whom were Father M. I. Boarman, S. J., Father J. J. Donohoe, S. J., Father Thomas E. Sherman, S. J., Father Simon A. Ryan, S. J., Father J. R. Rosswinkle, S. J., Father M. Leary, S. J., and Father D. M. Johnson, S. J.

September 11, 1908, the well-known missionary, Reverend J. R. Rosswinkle, was appointed pastor, to succeed the Reverend Louis Kellinger, S. J., who had been called to discharge collegiate duties at St. Ignatius College, Cleveland, Ohio.

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St. Ignace Circle a parish property for men was organized January 1904 by Father Rosewinkle.

On February 10th 1904 the Sisters of the Holy Child Jesus from Philadelphia were permitted to establish a convent residence on Hayes Avenue and later in the year they began to conduct classes for as many of the parish children as could be accommodated in their residence.

The Altar Society which has done such great work in this parish ever since its small beginning was formed March 1st 1908. In December of the same year the League of the Sacred Heart was formed in the parish which now numbered sixty families.

On Monday July 13th 1908 Reverend D. M. Johnson S. J. who had been giving missions in the West and North was appointed by the Reverend R. J. Meyer S. J. the Provincial to take charge of St. Ignace parish and assume the duties of Superior of Loyola Academy while Father Rosewinkle resumed missionary work. September 4 1911 a mixed choir was organized under the direction of Stephen A. Ernst who had just returned from a musical course in Prague Bohemia and who was engaged as organist and director.

September 11 1911 the Sisters of the Holy Child Jesus opened their new Convent at 6354 Sheridan Road corner of Alden Avenue and conducted classes for the parish children until the parochial school building should be erected.

November 4 1911 property adjoining Loyola University on Hayes Avenue and Lake Michigan was purchased by the Church for the purpose of erecting a parish hall thereon.

During the fall of 1910 the first regular First Communion Class was conducted in this Church by the Pastor and the children received their First Holy Communion on the Feast of the Immaculate Conception December 8th.

In Holy Week of 1911 Father Johnson inaugurated the Devotion known as the Tre Ore or Three Hours' Prayer and Meditation for Good Friday. This was the first time that this particular devotion was practiced in Chicago.

June 1911 the property on Hayes Avenue (now Loyola Avenue) and Lakewood Avenue was purchased for the parish school and additional property adjoining was acquired later which now gives a frontage of over 500 feet on Loyola Avenue and 151 feet deep. The object in buying this property was to carry out the wishes of His Grace Archbishop Quigley and provide for the site of the future parish church the parochial residence and schools. May 1 1912 ground was broken for the erection of the new school building which was completed in September.

In June 1912 Father H. S. Spalding S. J. was appointed Superior of Loyola Academy relieving Father Johnson of this charge. August 15 1912 Reverend T. A. O'Malley S. J. who had been on the Missions for seven years was appointed Assistant Pastor.

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September, 1912, the new parochial school, which had been designed by Hyland & Green and the construction of which was superintended by Mr. Paul V. Hyland, was completed at a cost of \$40,000.00. Classes were begun September 16, 1912, consisting of the eight grammar grades, with an enrollment of 225 pupils. The building is a three-story brick structure, containing ten class rooms, an assembly hall, two playrooms and a lunch room, all constructed according to the most approved needs and with the most complete arrangements of modern sanitation. The first graduating exercises were held June 22, 1913. At these, the first closing exercises, fifteen were graduated from Eighth Grade. In June of the present year (1917), there was an enrollment of four hundred pupils.

In the summer of 1913 an additional pastor was appointed in the person of Father Edward A. Hanhauser, S. J.

In March, 1913, the parish limits were extended by His Grace, Archbishop Quigley, north to Pratt Avenue, west to Southport and south to North Shore Avenue and west to Clark Street. This extension amounted to eight additional squares. The number of families comprising the present parish September, 1917, is estimated at over seven hundred.

A beautiful new pipe organ, the gift of Mrs. T. B. Smith, as a memorial to her husband, was dedicated September 22, 1912, at an organ recital and sacred concert.

The Reverend Fathers Wm. Power, S. J., and John McCleary, S. J., of New Orleans, gave the first Mission in this church, beginning September 29th, 1912, and ending October 13th. At the end of the Mission, steps were taken to form Sodalities for both gentlemen and ladies. The Men's Sodality was organized October 2, 1912, with Reverend T. A. O'Malley, director. The Ladies' Sodality was organized March 19, 1913, the Reverend D. M. Johnson, S. J., pastor, the spiritual director. The parish sodalities and societies and membership of each is as follows:

Men's Sodality	260
Usher's Society.....	15
Ladies' Sodality	300
Altar Society	203
Promoters of the League of the Sacred Heart....	60

In January, 1915, a general meeting of parishioners was called to discuss the advisability of taking steps to erect a new church. The parish had grown with unusual rapidity and the seating capacity of the little church had become utterly inadequate to accommodate the crowds. The decision, as to the advisability of making plans for a new edifice, was left to the vote of the parishioners. A letter was addressed to the families of the parish, enclosing reply slips, and the returns showed that about eighty-five per cent of the families wished to plan for the new building. Mr. Henry J. Schlacks submitted an excellent plan and was chosen as the architect. May 30, 1916, ground was broken. The first sod was turned by

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Rev. J. B. Furay, S. J., President of Loyola University. About 700 parishioners witnessed the simple ceremony. The school children participated. The boys surrounded the plot of ground with small shovels and the girls were drawn up in the form of a cross over the ground where the church would stand. On August 27, 1916, the ceremony of laying the corner stone was held with great pomp, the officiating dignitary being Rt. Reverend Edmund M. Dunne, D. D., Bishop of Peoria, Illinois.

The construction of the church moved on rapidly. Within a year after the turning of the first sod the outer structure and much of the interior equipment had been completed.

In August, 1915, Father O'Malley, S. J., was appointed Assistant Pastor at St. Aloysius' Church, Kansas City, Mo. His place was filled by Father P. A. Murphy, S. J., who died July 26, 1917. Father J. R. Rosswinkle, a former pastor, has been appointed to take the place of Father Murphy.

The extraordinary development and growth of this parish within ten short years must be ascribed primarily to the blessings of Almighty God. These blessings have come through the devotion, piety and generosity which have always characterized the good people of the parish. The new church, which has been pronounced one of the most dignified and magnificent temples of worship in the city, is a monument to the sacrifices of the people who have on all occasions co-operated so willingly with the efforts of their pastor.



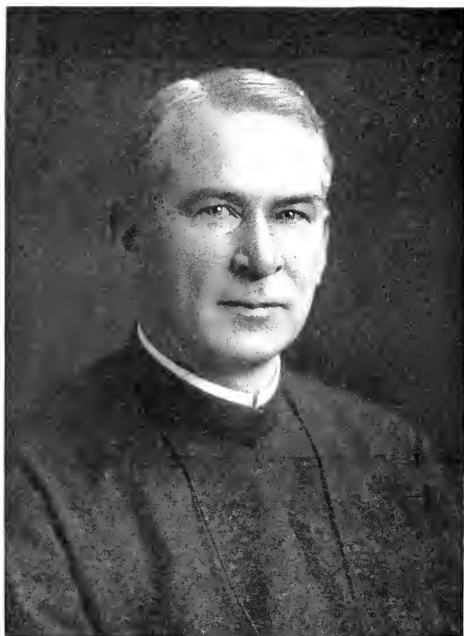
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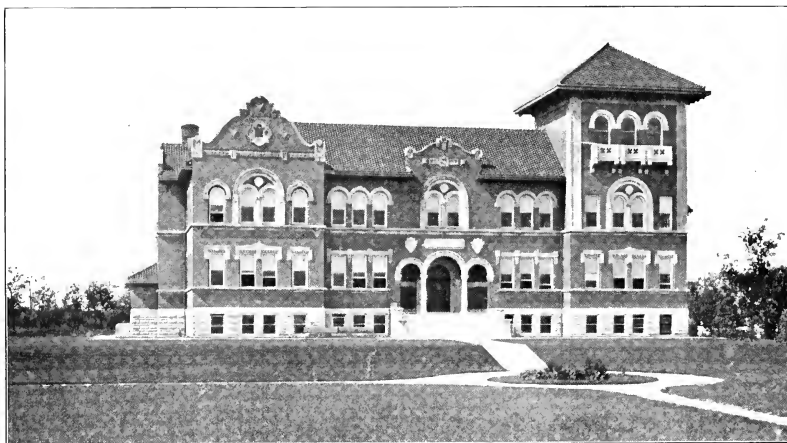
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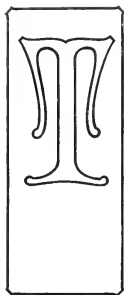
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HE correspondence between architecture and religious faith is most discernible in the Christian temple, which is the highest symbol of the universe, as God's handiwork, ever created by human genius. It is the House of God, not because it is consecrated to His worship, but because He dwells there really and truly under the sacramental veil; and it is His divine presence which gives to the whole edifice its form, its appropriateness, and its meaning, as the mind of God creates, moves and harmonizes the universe. The vital principle in the Christian temple is the Real Presence. Take this away, and it is a body without a soul. Therefore the whole edifice grows out of the tabernacle, and draws from it use and beauty, as from the heart the members are developed, and by it are nourished. . . . How the great vault lifts itself to heaven,

bending in mighty joy above the tabernacle! And the whole aisle opens out in limitless expanse, levelling the mountains and making straight the way of the Lord. The temple is a cross, its center the tabernacle; and Christ is adored forever in the divinest symbol of His love, which is borne upward on aerial spires far above all monuments of human pride, shedding benediction and gentler life through the world's waste. The whole edifice, and each separate part, rises secure and strong heavenward, like the flight of angels. It is a universal temple, fit symbol of a catholic religion."—Bishop Spalding.

THE EXTERIOR

"Be reverent, ye who flit and are forgot,
Of faith so nobly realized as this."
—James Russell Lowell.

Faith nobly realized is indeed expressed by the exterior of St. Ignatius Church; the architecture is Corinthian, which style, evolved in Greece, soon permeated the world because of its perfection; it was studied and adopted by the leading architects of Italy, and used by the early Christians, when, emerging from the Catacombs, they first dared to build their temples; and has been used in many of the world's greatest buildings in the past and the present.

St. Ignatius Church, 200 feet long and 150 feet wide, including the chapel, is built throughout of Bedford buff stone, with a salmon color Spanish tile roof, specially fabricated to get the desired shade.

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—Byron.

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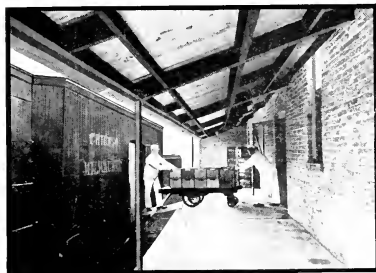
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The pediment is unusual, being segmental, and giving from the exterior a hint of the treatment of the ceiling of the interior.

THE VESTIBULE Spaciously proportioned, with the art of old times combined with the convenience of the modern, the vestibule is in keeping with the rest of the edifice. In two recesses are the Holy Water Fonts, and there is also a large room for the ushers, and a retiring room for ladies, and one for gentlemen. Two staircases lead to the choir at either end of the vestibule.

THE AUDITORIUM "Vastness which grows, but grows to harmonize.
All musical in its immensities."
—Byron.

Free of standing columns, the auditorium affords a clear view of the sanctuary from every position. The walls are treated with imposing engaged columns, Moretti-Harrah marble is used for the wainscoting around the walls. The confessionals, eight in number, are in recesses and are ventilated from without.

The dimensions of the floor space are 67 feet wide and 104 feet long from the inner door to the communion railing. The seating capacity is 1,050 people, additional accommodations being provided as follows: 150 in the gallery, 200 in the chapel and 100 in the Boys' Sacristy. It can readily be seen how many people can be accommodated on special occasions.

The ceiling departs from the usual basilica style. It is segmental. Its ornamentation is simple and most dignified.

The lights are placed along the cornice and are covered with Alba glass; at night the cornice brackets diffuse a brilliant light, but in the daytime cannot be distinguished from the adjacent material.

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The Sanctuary is 32 feet wide and 56 feet from the rear wall to the altar railing, and has three clear story windows which admit a mystic blue light so effective in a sanctuary.

THE CHAPEL The Chapel, which extends north from the Sanctuary, reflects the lines and treatment of the main auditorium. It is ideally designed as a treasure room for beautiful pictures and statuary; the ceiling design is the same as that of the church, while the floor is of mosaic tile, made of varied shades of marble. Besides being used for the overflow on occasions of unusually large gatherings, when it will be separated from the Sanctuary by a railing, it will be used for week-day masses in winter, and for Sodality devotions. In case there is Forty Hours Devotion in the church, it can be used for other ceremonies, such as funerals, and it will be a devotional and appropriate place for weddings.

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In the southeast corner of the Chapel is a large niche which is to be known as the Baptistry. It is conveniently located—easy of reach for the people and near to the Sacristy. It will always be warm, as the Chapel is easily heated. The marble font will be donated by the children of St. Ignatius School, who have been saving their pennies to provide this beautiful gift, where in the years to come thousands and thousands will be made Children of God and heirs to the Kingdom of Heaven.

The Sacristy is exceptionally large, being 68 feet long and 22 feet wide, and is laid with art tile flaked with onyx fragments and framed with green borders designed to reflect the overhead beams of the ceiling.

Under the Sanctuary is a large storeroom, and under the Chapel a meeting-room large enough to accommodate 250 people. The two boilers used for heating purposes are also in the basement, which has a tunnel five feet wide running around the entire building. This arrangement facilitates the care of the steam pipes and does away with the expense of a gloomy basement.

**THE
CAMPANILE**

Oh, solemn bells! whose consecrated masses

Recall the faith of old,

Oh, twinkling bells! that lulled with twilight music

The spiritual fold,

"Your voices break and falter in the darkness,

Break, falter and are still;

And veiled and mysic, like the Host descending,

The sun sinks from the hill."

—Brete Harte.

The first care of every community in the middle ages was to erect a tower of pride proportionate to its importance. These soon began to be used as belfries, and the most famous architects were called upon to design and build them. The Campanile at Venice, which collapsed a few years ago and was rebuilt, Giotto's Tower at Florence, and the Giralda at Seville are among the most famous examples.

Standing apart, airy and light, seeming to spring, complete and perfect, from the solid earth, rises the Campanile of St. Ignatius. Perfectly proportioned, it soars six stories into the air, crowned with a dome composed of eight segmental pieces of stone, spherical in shape, which, in turn, is topped with a cross of solid bronze eight feet high. It is the intention to have installed here huge tubular bronze chimes, which will be controlled by an electric keyboard in the Sacristy, and on which can be played eighteen or twenty different hymns.

"That bright, smooth, sunny surface of growing jasper, those spiral shafts and fairy traceries, so white, so faint, so crystalline, that serene height of mountain alabaster, colored like a morning cloud and chased like a sea-shell—the model and mirror of perfect architecture."—Ruskin.

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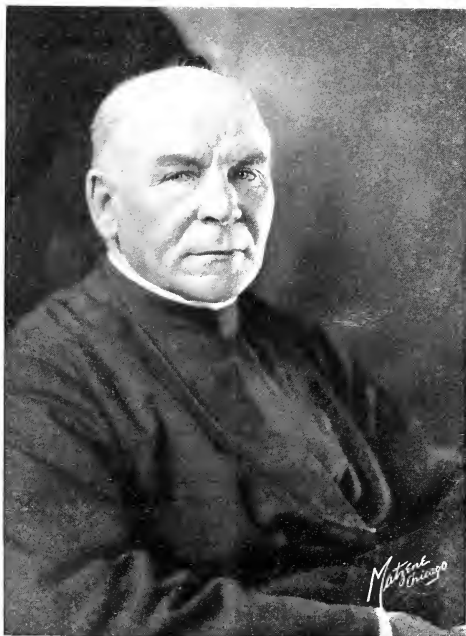
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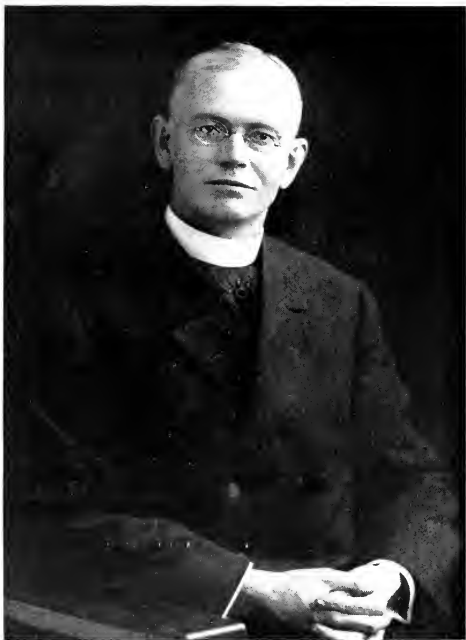
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